

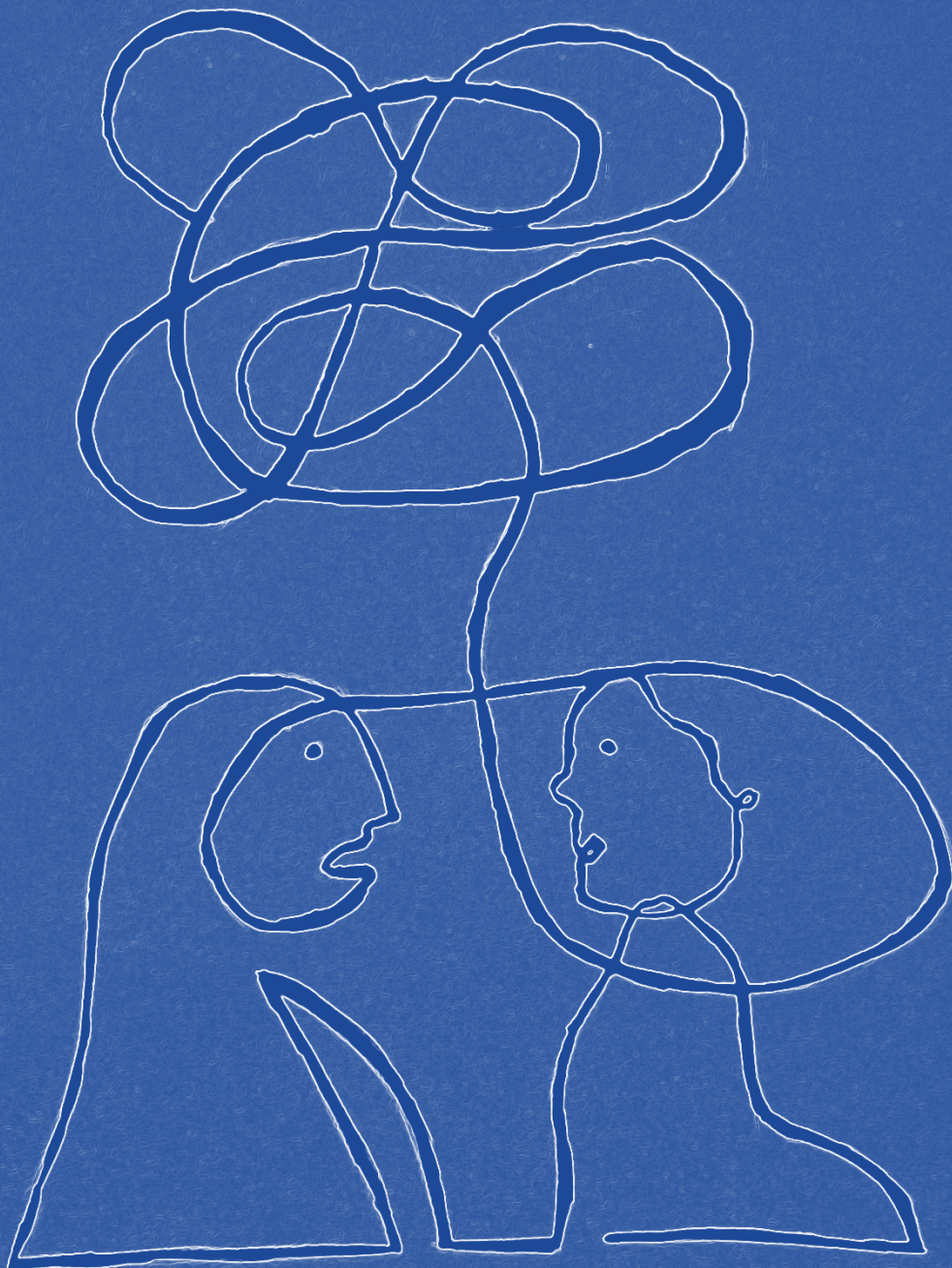
IN-PERSON WORSHIP

06 de abril / April 06, 2023 | 6:30 p.m.

CALVARY DC

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Maundy Thursday | Jueves Santo



Música | Prelude

Nearer, My God, To Thee
arr. Terri Hutchings
Shiowei Chen, piano

La Bienvenida | Welcome

Pastor Maria

Palabras de Alabanza | Call to Worship

Sally Sarratt

Christ's death begins with a meal.
"Eat, drink. Do this in remembrance."

That we would practice divine memory in our bodies,
then God kneels to wash the bodies of those in his company.

This is more than symbolism:
the path to liberation is to stay in our bodies.

Adapted from **Black Liturgies by Cole Arthur Riley*

Cántico de Alabanza | Song of Praise

Pues Si Vivimos, #563

**Pues si vivimos, para él vivimos,
Y si morimos, para él morimos.
Sea que vivamos o que muramos,
Somos del Señor, somos del Señor.**

**When we are living it is in Christ Jesus,
And when we're dying it is in the Lord.
Both in our living and in our dying,
We belong to God we belong to God.**

Lectura | Special Reading

Rev. Mahogany Thomas

Poem: "My Grandmother Washes Her Feet in the Sink of the Bathroom at Sears"
by Mohja Kahf

My grandmother puts her feet in the sink
of the bathroom at Sears
to wash them in the ritual washing for prayer,
wudu,
because she has to pray in the store or miss
the mandatory prayer time for Muslims
She does it with great poise, balancing
herself with one plump matronly arm
against the automated hot-air hand dryer,
after having removed her support knee-highs
and laid them aside, folded in thirds,
and given me her purse and her packages to hold
so she can accomplish this august ritual
and get back to the ritual of shopping for housewares

Respectable Sears matrons shake their heads and frown
as they notice what my grandmother is doing,
an affront to American porcelain,
a contamination of American Standards
by something foreign and unhygienic
requiring civic action and possible use of disinfectant spray
They fluster about and flutter their hands and I can see
a clash of civilizations brewing in the Sears bathroom

My grandmother, though she speaks no English,
catches their meaning and her look in the mirror says,
*I have washed my feet over Iznik tile in Istanbul
with water from the world's ancient irrigation systems
I have washed my feet in the bathhouses of Damascus
over painted bowls imported from China
among the best families of Aleppo
And if you Americans knew anything
about civilization and cleanliness,
you'd make wider washbins, anyway*
My grandmother knows one culture—the right one,

as do these matrons of the Middle West. For them,
my grandmother might as well have been squatting
in the mud over a rusty tin in vaguely tropical squalor,
Mexican or Middle Eastern, it doesn't matter which,
when she lifts her well-groomed foot and puts it over the edge.
“You can't do that,” one of the women protests,
turning to me, “Tell her she can't do that.”
“We wash our feet five times a day,”
my grandmother declares hotly in Arabic.
“My feet are cleaner than their sink.
Worried about their sink, are they? I
should worry about my feet!”
My grandmother nudges me, “Go on, tell them.”

Standing between the door and the mirror, I can see
at multiple angles, my grandmother and the other shoppers,
all of them decent and goodhearted women, diligent
in cleanliness, grooming, and decorum
Even now my grandmother, not to be rushed,
is delicately drying her pumps with tissues from her purse
For my grandmother always wears well-turned pumps
that match her purse, I think in case someone
from one of the best families of Aleppo
should run into her—here, in front of the Kenmore display

I smile at the midwestern women
as if my grandmother has just said something lovely about them
and shrug at my grandmother as if they
had just apologized through me

No one is fooled, but I
hold the door open for everyone
and we all emerge on the sales floor
and lose ourselves in the great common ground
of housewares on markdown.

*Mohja Kahf, "My Grandmother Washes Her Feet in the Sink of the Bathroom at Sears" from *E-mails from Scheherazad*. Copyright © 2003 by Mohja Kahf. Reprinted by permission of University Press of Florida.

Música | Scripture Refrain

Wade in the Water, #371

**Wade in the water,
Wade in the water, children,
Wade in the water,
God's gonna trouble the water,
God's gonna trouble the water.**

Lectura | Scripture

Juan | John 13:1-15
Pastor Maria

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. ²The devil had already decided that Judas son of Simon Iscariot would betray Jesus. And during supper ³Jesus, knowing that the Father had given all things into his hands and that he had come from God and was going to God, ⁴got up from supper, took off his outer robe, and tied a towel around himself. ⁵Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. ⁶He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" ⁷Jesus answered, "You do not know now what I am doing, but later you will understand." ⁸Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." ⁹Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" ¹⁰Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." ¹¹For he knew who was to betray him; for this reason he said, "Not all of you are clean." ¹²After he had washed their feet, had put on his robe, and had reclined again, he said to them, "Do you know what I have done to you? ¹³You call me Teacher and Lord, and you are right, for that is what I am. ¹⁴So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵For I have set you an example, that you also should do as I have done to you.

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Antes de la fiesta de la pascua, sabiendo Jesús que su hora había llegado para que pasase de este mundo al Padre, como había amado a los suyos que estaban en el mundo, los amó hasta el fin. ²Y cuando cenaban, como el diablo ya había puesto en el corazón de Judas Iscariote, hijo de Simón, que le entregase, ³sabiendo Jesús que el Padre le había dado todas las cosas en las manos, y que había salido de Dios, y a Dios iba, ⁴se levantó de la cena, y se quitó su manto, y tomando una toalla, se la ciñó. ⁵Luego puso agua en un lebrillo, y comenzó a lavar los pies de los discípulos, y a enjuagarlos con la toalla con que estaba ceñido. ⁶Entonces vino a Simón Pedro; y Pedro le dijo: Señor, ¿tú me lavas los pies? ⁷Respondió Jesús y le dijo: Lo que yo hago, tú no lo comprendes ahora; mas lo entenderás después. ⁸Pedro le dijo: No me lavarás los pies jamás. Jesús le respondió: Si no te lavare, no tendrás parte conmigo. ⁹Le dijo

Simón Pedro: Señor, no solo mis pies, sino también las manos y la cabeza. ¹⁰ Jesús le dijo: El que está lavado, no necesita sino lavarse los pies, pues está todo limpio; y vosotros limpios estáis, aunque no todos. ¹¹ Porque sabía quién le iba a entregar; por eso dijo: No estáis limpios todos. ¹² Así que, después que les hubo lavado los pies, tomó su manto, volvió a la mesa, y les dijo: ¿Sabéis lo que os he hecho? ¹³ Vosotros me llamáis Maestro, y Señor; y decís bien, porque lo soy. ¹⁴ Pues si yo, el Señor y el Maestro, he lavado vuestros pies, vosotros también debéis lavaros los pies los unos a los otros. ¹⁵ Porque ejemplo os he dado, para que como yo os he hecho, vosotros también hagáis.

Música Especial | Special Music

O the Deep, Deep Love of Jesus

arr. K.L. Phillips
Desmond Thompson, soloist
Shiowei Chen, piano

Reflecciones | Homily

“Ethics are Not a Luxury”

Rev. Mahogany Thomas

Lavando los Pies | Washing Feet

Sacrament Medley

arr. Linda Hartman
Shiowei Chen, piano

We invite you to come forward to one of the designated footwashing stations. You will wash the feet of the person in front of you. Then you will sit, remove your socks and shoes and have your feet washed by the person behind you.

Himno Final | Departing Hymn

He Knelt to Wash the Feet of Friends

HYMN TUNE: TRURO

**He knelt to wash the feet of friends,
And in that service, distance ends.
No more does Jesus stand apart,
But plants his love within the heart.**

**His presence graced an upper room:
Although he faced the threat of doom,
his love revealed a promised joy
That even death could not destroy.**

**Come, faithful friends, his love receive!
Embody now what you believe!
He lives that we may never die!
In Christ, our God, we glorify.**

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God, help us to stay in our bodies,
to be people capable of extending welcome to the body,
even those bodies the world discards and demeans,
is to be people of profound liberation.

By this we will know our faith:
We will stay whole paying attention to the feet.

Adapted from **Black Liturgies by Cole Arthur Riley*

Música | Postlude

When I Survey The Wondrous Cross
Shiowei Chen, piano

***Womanist Note:** Womanist Theology arose from a need to identify, name, and assert how Black women’s bodies impact our understanding of God. Third-Wave Womanism, which has evolved over the last ten years, emerged from a critique of first and second-wave womanists as predominantly heteronormative and predominately Christian. As a result, Third-Wave Womanism seeks to expand the canon of sacred experiences that acknowledge womanist traditions, including intersectional and interfaith identities that draw us closer to God. This piece, written by Mohja Kahf, a Syrian American woman, embodies womanist expression through intergenerational religious dialogue in the face of whiteness.

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OUR LABOR TOGETHER | A Mission Statement

We are a multi-racial, multi-ethnic community of Christ followers committed to the sacred work of anti-racism, social justice, and radical inclusion.

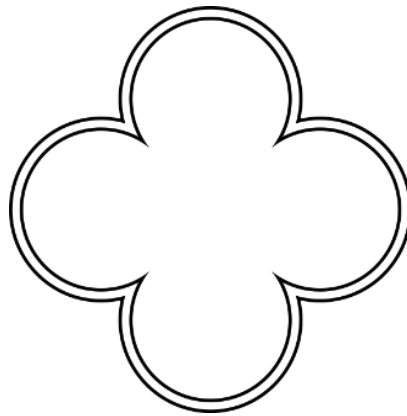
OUR BELOVEDNESS | A Values Statement

We affirm that God celebrates the creative diversity of God's kin-dom, loving people of every color, faith, nationality, immigration status, sexual orientation, gender identity and expression, physical and cognitive ability, and economic status. It matters that people who have been historically marginalized by the Christian church in America see themselves listed here as God's beloved. In other words, **YOU** are our values statement.

- We believe Black Lives Matter. Further still, Black Lives are precious and beloved by God. We are a church shaped by this profound theological statement. Until this is fully understood and expressed in the policies and practices of this nation's political and social life, it is essential for people of faith to keep saying, and living, this truth.
- We believe no human being is "illegal," and as a Sanctuary Church, we fully welcome and support people of all immigration statuses.
- We believe LGBTQ+ lives are sacred, beautiful, and ought to be fully included and affirmed in all aspects of congregational life and leadership.
- We celebrate that our worshipping life is multi-lingual and multi-dimensional, especially shaped by Latin American, particularly Salvadoran, traditions, and the Historic Black Church tradition.
- We value interfaith inclusion and welcome people of any and all faith traditions to find a home here.
- We value people for who they are and not for their role in an economy where wealth accumulates and people struggle to live.
- We acknowledge that we gather on the traditional land of the Piscataway, Anacostan, and Nacotchtank Peoples past and present, and honor with gratitude the land itself and the people who have stewarded it throughout the generations. We believe that the earth is sacred and that we must continue to learn how to be better caretakers of the land we inhabit.
- We value diverse theological voices which have long stood on the margins within the Christian tradition in America.

OUR HOLY IMAGINATION | A Vision Statement

We believe that Jesus identifies particularly with oppressed and marginalized people and invites us into radically inclusive community. As a historically white church with the sacred gift of now being a multiracial Christian community, we hear the clarion call to engage in the active and disruptive work of anti-racism and decolonization, both within ourselves and in the world. Ultimately, we commit to this labor as a *joyful* act of discipleship that leads us ever deeper into the Gospel of liberation and life.



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